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Finally, at the end of the article a section is added on the three-fold origin of Philippine *g*, probably because *g* is the most common representative of RGH in the Philippine languages. One *g* is original *g*, a second belongs to the RGH series, and a third to the RLD series.

The article as a whole is an important contribution to the phonology of the Philippine languages, and will assist greatly in making clear the exceedingly complicated relationship of *r*, *l*, and *g* in these languages, but the arrangement of the material is not entirely clear and it is difficult to follow the development of the subject. The numerous remarks on peculiarities of the examples cited, which have no connection with the subject matter of the article, as, *e. g.*, the explanation of the initial *g* of Chamorro *gugat* (p. 71), or the pronunciation of the final stops in Ibanag (p. 73), would appear to much better advantage in foot-notes, where they would not interrupt the main discussion. There is no real reason why a special section should have been devoted to the origin of Philippine *g* more than to the origin of Philippine *r*, *l*, or *y*, and the discussion of the origin of any one of them, or at least of the first three, is hardly appropriate unless the RLD consonant is first discussed. It is to be hoped that Prof. Conant will shortly publish his material on the RLD consonant, and help to clear up still further the complicated relationship of *r*, *l*, *g*, *d*, and *y* in the Philippine languages.

FRANK R. BLAKE.

The Incas of Peru. BY SIR CLEMENTS MARKHAM, F.R.S. New York: E. P. Dutton & Co., 1910. Pp. xiii + 443, with 16 plates and map. (Price \$3.00.)

Sir Clements' interest in the Incas began when, as a naval cadet of fourteen, he visited Peru in H. M. S. Collingwood. He at once began to collect first hand information and to search through published and manuscript records for reliable sources. His narrative is the more interesting because he traveled extensively in the country and is personally acquainted with the localities he describes. He is thus able to apply his own experience to the interpretation of the early chronicles upon which he has depended for the greater part of his material. No one is as well equipped as he to write a history of the Incas. He has mastered their language and literature and for the past half century has been writing about the people and their country.

Many volumes have followed his first work, *Cuzco to Lima*, which appeared in 1856. His best service to the English-speaking public has been rendered in that splendid series of annotated translations of the old Spanish chroniclers. Twelve volumes have already been published

by the Hakluyt Society and six others—*Montesinos*, *Blas Valera*, *Balboa*, *Betanzos*, *Santillana*, and *Martin de Morua*—are ready for publication.

The book opens with a critical estimate of the principal authorities. "The story of the Incas had been told by priests, soldiers, lawyers, by mestizos and by pure-blooded Indians" and from a careful study of these the author writes his fascinating story. Cieza de Leon "stands first in the first rank of authorities"; Sarmiento is the best for historical events; Molina gives the best account of religious practices; Blas Valera and Garcilasso, the most interesting accounts of the life of the people. He calls attention to a recently discovered manuscript by the Indian Pomo de Ayala. Others are important as touching certain special topics: Calancha, the Inca calendar and the only account of the religion of the Chimú; Lazarraga, the wall between the territory of the Incas and the Collas and the image of the Sun which Leguisamo gambled away in a night. This was not the great image from the temple of the Sun in Cuzco, but a small one engraved on a gold covering for a sacred chicha receptacle. The other was concealed before the arrival of the Spaniards and was never found.

The next chapter deals with the unsolved mystery of the megalithic age. The doorway, the enormous size of the stones and excellent masonry at Tiahuanacu are described at length. (The author here fails to give credit to Stübel and Uhle, certainly the best authority.) All traditions tell us that the tribes which formed the megalithic empire came from the south. The ruins point to extensive dominion. In Cuzco there is a cyclopean building and some portions of the remains at Ollantaytambo are of the same type, but the grandest is the fortress of Cuzco. The monoliths near Abancay and the Chavin stone in the province of Huari belong to this period. The empire extended from south of Tucuman to Chalchapoyas, with Tiahuanacu as its center of rule. The most difficult part of the problem of Tiahuanacu is the climatic conditions. How could a region 12,500 ft. above the sea, so cold that corn can not ripen, sustain the population of a large city? Could the elevation have been less? Darwin says that near Valparaiso the land has risen 1,300 ft. and at San Lorenzo 500 ft. within modern times.

It does not appear to the reviewer that there is sufficient evidence to connect all these megalithic remains. Practically the only thing in common is the use of large stones. But at Tiahuanacu they are elaborately carved, squared, and nicely dressed, with doorways cut from enormous slabs; at Cuzco the very large rocks are used in the rough

state; while at Ollantaytampu the stones are beautifully dressed and standing on end with very thin slabs between. At Cuzco the cyclopean masonry is so connected with the other type that both must belong to the same period, and the same thing is true at Ollantaytampu. Some Maya scholars accept the Chavin stone as pure Maya handiwork, but no one would so accept the work at Tiahuanacu. Dr Uhle assigns them to entirely different cultures.

In reference to the change in elevation and climatic conditions about Tiahuanacu, it must be said that some geologists disagree with Darwin. The city was built with reference to the lake which extends more than a hundred miles from N.W. to S.E. across the plateau. The old lake beaches are horizontal and the walls and standing stones are all vertical. Hence both chains of the Andes must have been lifted equally and simultaneously, and this equilibrium maintained through an elevation of 3,000 ft. to meet the required conditions. Is it necessary to assume such a change in conditions? Today there is a very large population about the lake. The plateaus are covered with thousands of sheep and llamas and crops of *oca* and *quinua* are cultivated. La Paz, near by, and less than a thousand feet lower, contains a larger population than did ancient Tiahuanacu and until recently had no better means of transportation. Yet there has been no difficulty in providing a food supply. Fresh vegetables and all kinds of tropical fruits are sold in the market every day. With the strong centralized government that Tiahuanacu must have had, and the extensive domains, which included the valleys, the wants of the people were easily supplied. Again the climate is not so unlivable as 12,500 ft. and "too cold for corn" would seem to indicate. The location is within the tropics—less than 15° S. Even foreigners work, and play tennis and foot ball at greater elevations and enjoy life abundantly.

The author supports the authenticity of the list of a hundred kings of Peru given by Montesinos who evidently copied them from Blas Valera. The average reign of 25 to 27 years carries us back to 950 B. C., but, allowance being made for the succession of other heirs than sons, the initial date is about 200 B. C. The end of the early civilization was caused by an invasion from the south which resulted in breaking up the country into a number of petty, barbarous tribes. A remnant of the wise men took refuge near the Apurimac and there preserved the old religion and customs. After centuries of barbarism these more civilized children of the sun became predominant. Thus the rise of the Incas is satisfactorily explained.

The history of the Incas is very concisely treated. Tupac Upanqui is regarded as "the greatest man the American race has ever produced." Manco's date is given as about 1100 A. D., and the beginning of the line of the Incas with Rocca about 1200 A. D.

The difficult subject of Inca religion is well treated,—the cult of Uiracocha, believed in as the Supreme Being who was creator and ruler of the universe, and the religion of the people which was the worship of the founder of each clan. The Sun was adored as the father of the Incas. The hierarchy consisted of the high priest, a dozen chief priests, soothsayers, and virgins of the sun. These virgins were allowed to decide for themselves, after three years of education in the temple, whether or not they should dedicate their lives to the service of the Sun. The Incas believed in making visible offerings to deity and sacrificed animals of all kinds. The author thinks that human sacrifice was rarely if ever made. He neglects the evidence of Dr Uhle's discovery of sacrificed women at Pachacamac. This, together with the fact that at the time of the conquest there was a law prohibiting human sacrifice, would seem to prove that at an earlier date it must have been common.

The body of the Inca was embalmed, the palace of the deceased was set apart for the mummy, and it was endowed with lands so that offerings might be constantly provided. Three beautiful hymns to Uiracocha are given. The religious beliefs of the people were in harmony with the social system on which the government was based. We are sorry that the author does not tell us what he thinks of Uhle's belief that Uiracocha and Pachacamac were originally the same deity, that the worship of the latter on the coast dates from the time of the culture of Tiahuanacu, etc., etc.

Religious observances were dependent upon the calendar. The solstices and equinoxes were carefully observed by means of stone pillars. Five planets and many stars were named. The year was divided into twelve months of thirty days each with five added days at the end. One day was added each fourth year. The year began June 22, the winter solstice, with the harvest festival, and each month following had its special festival.

The Incas established one language throughout their dominions. This was not difficult because the separate dialects were but the debris of one original language spoken during the megalithic age. The accounts were kept by means of the *quipus* in the hands of trained officials, while pictures painted on boards preserved traditions, lists of kings, and historic events. Relief maps of clay were used by the Inca for

administrative purposes. Schools were established for the children of the royal families. Every lover of literature should read that most interesting relic of Inca learning, the drama "Ollantay," of which the author gives a new translation.

We formerly attributed to the Incas the origin and development of that splendid civilization found by the Spaniards, but the author brings out the fact that they only adapted their government to an ancient patriarchal system which was in vogue throughout the Andean region. The country, cut up by gorges and deserts, led to the formation of numerous separate communities, consisting of related families called *ayllus*. The land belonged to the *ayllu* and was assigned to heads of families. These *ayllus* united to form clans, tribes, and confederacies. The skill of the Incas consisted in systematizing these institutions and adapting them to the requirements of a great empire. This they did with an ability that has never been equalled.

The appendices include the List of Kings, Quichua and Aymara, Arts and Architecture, "Ollantay," and Folklore.

The term Aymara, as applied to the language spoken about Lake Titicaca is incorrect. The Aymara were a Quichua tribe, who were brought as colonists to the lake region where they learned the language of their new neighbors. The Jesuits came first to the Aymara and not knowing their history gave their name to the language.

A very complete list of Inca ruins is given but no description of architectural remains, as little can be added to Squier's accounts. For roads and bridges he refers the reader to Zarata, Leon, and Velasco, thus missing an opportunity to correct the exaggerated statements of some early chroniclers who have been copied by later historians and even by persons who have traveled in the country. If these great roads, running in every direction, thousands of miles of them, as we are told, were in the excellent condition reported, why did the Spanish soldiers have such difficulty with transportation and movements of troops and why did they complain so bitterly over the absence of trails? Why is there so little evidence of them today? For the most part they were merely wide, ungraded trails or parallel paths. The driven llamas were continually feeding as they went and did not confine themselves to a narrow road, except in the gorges where their own hoofs cut the grade. In a few places the roads were cut out of the rock and marshes were crossed by means of well-stoned roads, but one looks in vain for the beautiful macadamized highways of the historian's fancy.

The book is delightful, and will stimulate a new interest in this

most humane of the indigenous races of the New World. Let us hope that the author may yet give us the "detailed history" which he once had in mind to write.

WM. CURTIS FARABEE.

Notes Ethnographiques sur les peuples communément appelés Bakuba ainsi que sur les peuplades apparentées.—Les Bushongo. By E. TORDAY and J. A. JOYCE. (Annales du Musée du Congo Belge Publiées par le Ministère des Colonies. Ethnographie, Anthropologie.—Série III: Documents Ethnographiques, concernant les populations du Congo Belge, vol. II, part I.) Brussels, February, 1911. 14½ × 10¾, pp. 1-291, plates I-XXIX, text figs., 1-403, map.

It is a matter of congratulation that we are beginning to obtain a better insight into the inner life of the tribes of Africa through thorough studies of various tribes. For a number of years this tendency has benefited particularly our knowledge of the material culture of the continent, but through recent works, such as Spieth's work on the Ewe, and Pechuël-Loesche's on the Loango, we begin to see the wealth of the mental life of the negro. The present work, conducted under the advice of Mr Joyce by the experienced explorer M. Torday with the assistance of Messrs M. W. Hilton-Simpson and Norman H. Hardy, is a contribution of first rank to our knowledge of African ethnology. Like all the publications of the Musée du Congo Belge, it is sumptuously printed and illustrated. Although the numerous half tones interspersed in the text perhaps do not quite reach the highest technical standard, they give an excellent idea of many sides of the life of the people. What they lack in detail is made up by the line engravings and the excellent plates that accompany the memoir.

It is difficult to say what part of the description of the authors is most interesting and important. The work opens with the legendary history of the people, the beginning of which is purely mythological, while later on historical elements seem to predominate. The comparative study of the history as recorded among various branches of the people leads the authors to the conclusion that the Bushongo migrated from the Shari into their present habitat between the Kasai and Sankuru. This conclusion is corroborated by a vocabulary of the Lumbila, a language which still exists in meagre rests and which, it is claimed, was spoken by the people until the middle of the eighteenth century (pp. 255 et seq.). According to Sir Harry Johnston this vocabulary shows certain affinities with a language spoken on the Shari (p. 43). Important is also the former occurrence of the throwing knife among these people (p. 36). While the combined arguments based on traditional history and on other